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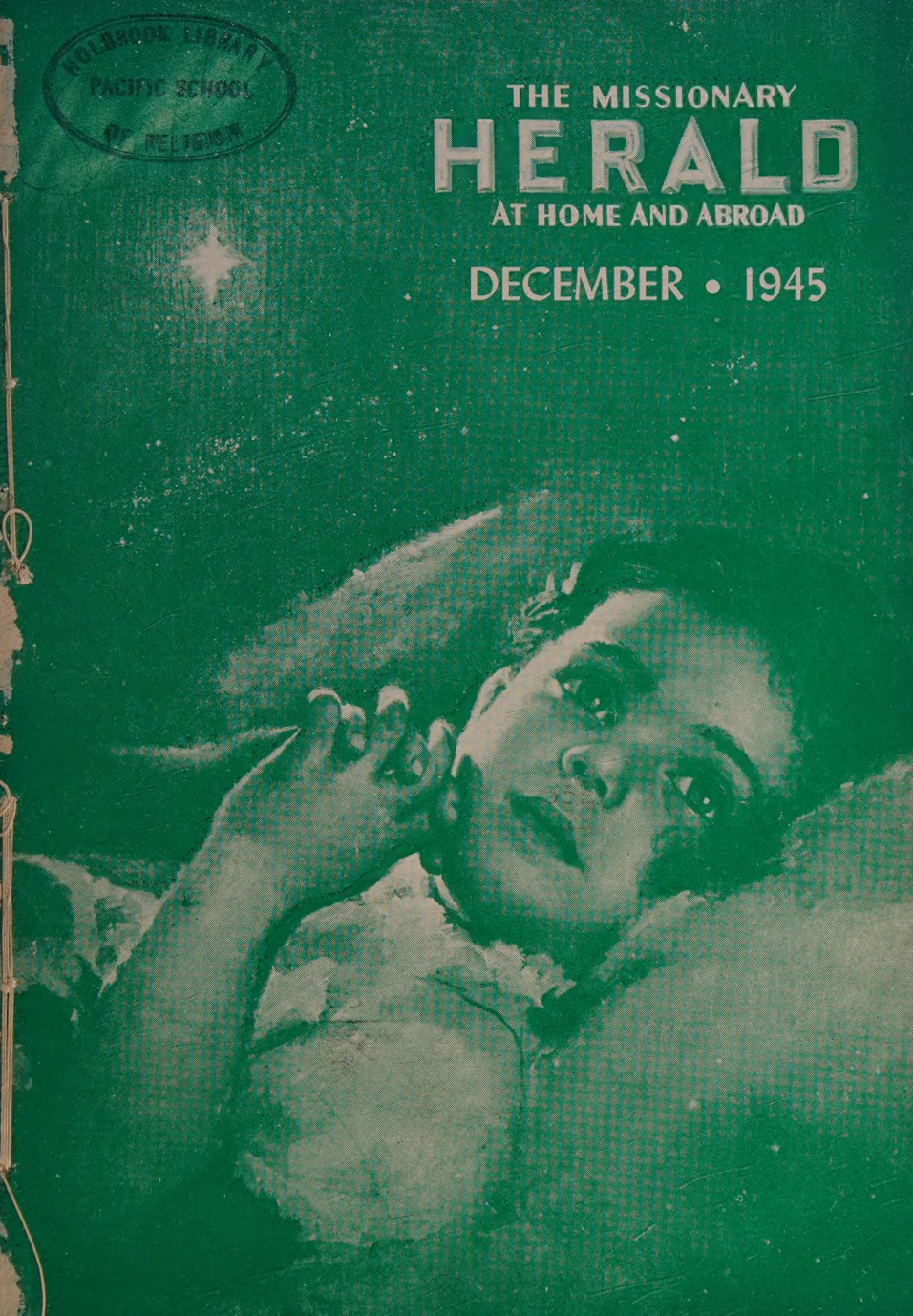

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The Missionary Herald

At Home And Abroad

Vol. CXLI DECEMBER, 1945 No. 8

Editor: ANDREW VANCE MCCRACKEN

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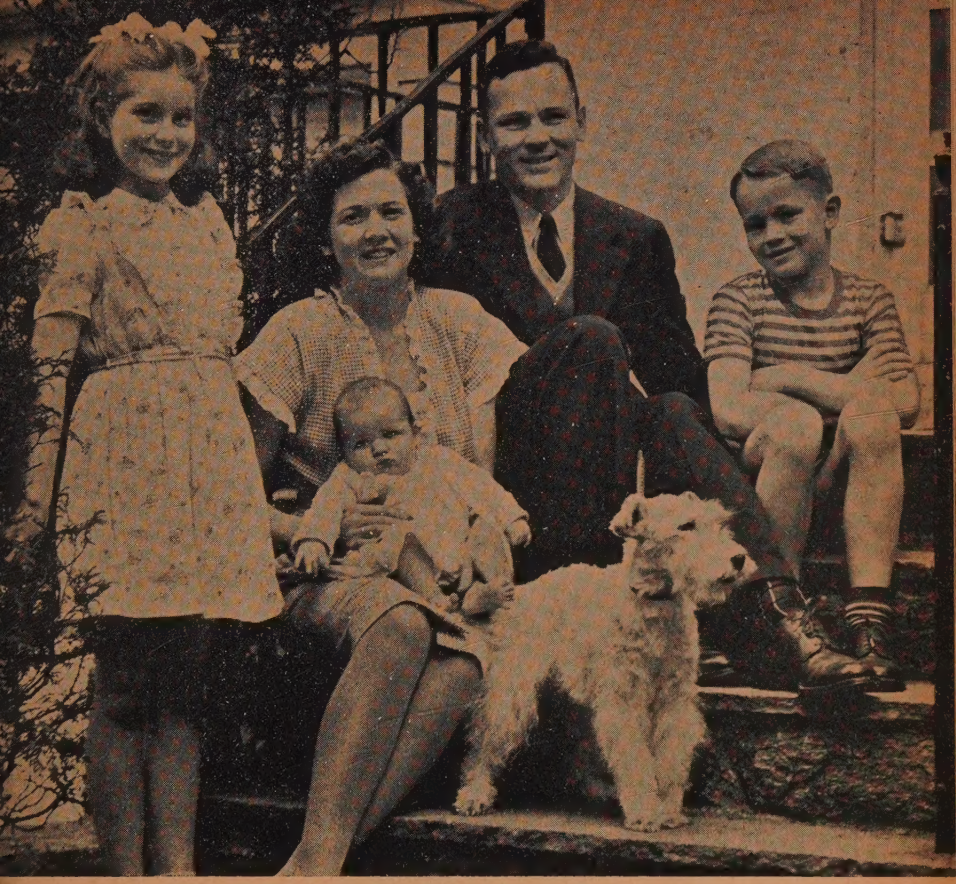
Father of all the families
Of earth:
We know
That thine is
A parent's heart.
We know
That we can feel
At home—
With thee.

Let thy spirit
Rule our table talk,
Our planning,
All the give-and-take,
And all the mutual sharing
Of our family's store
Of burden and
Of joy.

Keep, Thou, the home life
Of our people
Strong and clean—
And central
In our nation's life.

This December number of THE MISSIONARY HERALD is dedicated to the Department of Family Life and Young Adult Work of our Division of Christian Education. Illustration by courtesy of Stromberg-Carlson Co.



Life Begins at Home

By Leland Foster Wood

THE task of rebuilding the world so nearly destroyed by war will remain bewildering and uncertain unless it is divided up into small jobs for each of us.

We hope and pray that statesmen who have great responsibilities for world peace may be given a wisdom greater than their own, but we cannot leave the task wholly to them. Nor do we need to feel frustrated as if we ourselves could do nothing about it.

There is something that every

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HARMONY IN MARRIAGE, by *Leland Foster Wood*. 75 cents. Widely used by ministers in connection with premarital counseling and given by them to brides and grooms.

GROWING TOGETHER IN THE FAMILY. 50 cents.

The above and relevant publications are available from The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

A MARRIAGE MANUAL, by *Abraham and Hannah Stone*. $2.50. Simon and Schuster.

one of us can do. Not only shall we feel better if we are doing our part, but the job will get done in that way as in no other. Any person who does his part to create one good home is performing an indispensable part of the rebuilding of the world. Such homes are islands of good; joined one to another they make continents of good will and coöperativeness rather than of antagonism and conflict.

People who create love and trust at home lessen the amount of fear and antagonism in the world. They create emotional security, the kind of security most significant for personal happiness. It comes from knowing that we can trust those who mean most to us. This gives us inner assurance that our highest personal values are dependable and that they will continually sustain us.

Homes can train growing individuals, and mature ones, too, in such a way that there will be fewer tank-like personalities let loose in the world. These persons run others down and pass over them. They have more fire power than adjustment power. They create fears and antagonisms all around them.

Homes can train people in the maintenance of diplomatic relations, even when there are trying adjustments to make. We want neither homes, communities nor a world without differences, but we want to be so trained that our differences will add to the interest of life and to the fruitfulness of coöperation.

Think how marriage itself is based on differences and how poor it would be without them. A man and woman with certain great agreements in their souls can afford to have many and picturesque differences in the secondary things of life. Almost all of the differences which exist in human nature and personality may be used to enrich life. They need not become occasions for maladjustment.

The essense of success in marriage is to learn to give satisfactions, to prevent frustrations and to work happily together for common objectives. The home is a laboratory and training ground for learning how to do that sort of thing. From childhood onward people whose home atmosphere is charged with love and understanding are learning how to get along, not in the sense of making grudging concessions to necessity, but in the sense of having good times and good comradeship with others.

Marriage has been defined as the art of pleasing a wife! No doubt. But good home life is a training in the art of giving pleasure to all members of the family with their differences in age, temperament, sex and role in the family pattern and, in turn, deriving pleasure from them. The home is thus a microcosm in which every member can get practice in the art of living.

In conferences with young people I have been pleased again and again to hear some of them tell why they like their homes. "I like my home because of the way we do things together," says one. Another says, "I like my home because I can talk over any problem with my dad and mother and they will understand." Such homes have an influence for

good that goes far beyond their doors. Love is shut in and hatred shut out, but love has a way of getting out and benefiting the world.

The home is the world's smallest democracy. When it is a real democracy it is the best training place for democratic living. Learning to make decisions together, to be appreciated as a member, to sacrifice for the common good is vital training. Learning to think kindly of others is good practice in community living. Some families make a point of inviting to their homes persons of different races, nationalities and points of view. Some study the artistic, literary and scientific contributions of members of other races. The home that teaches its members to appreciate the members of other groups is helping to bind the world together in good will. War fevers can never spread in such homes.

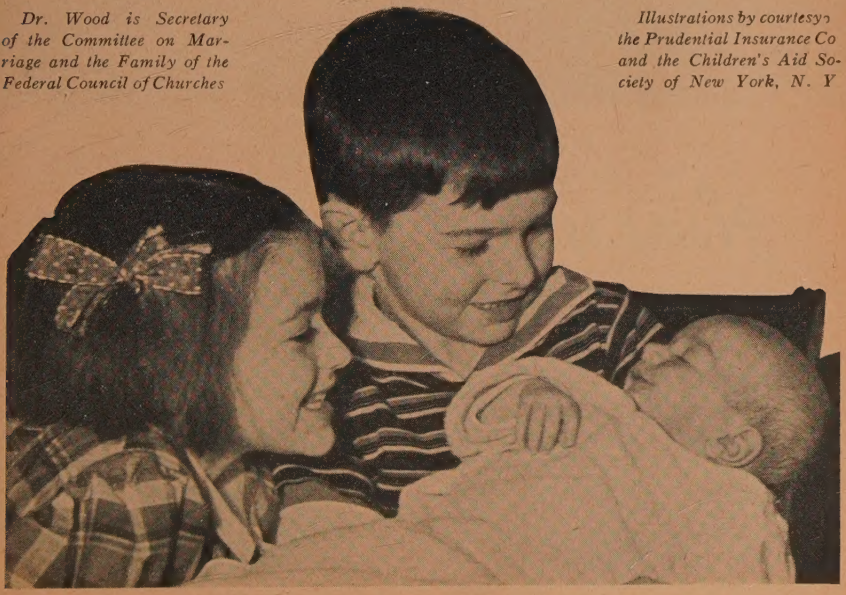
In the degree that homes have the sparkle of love, people learn that comradeship is good and antagonism is evil and unnecessary. In any home adjustments are not only potentially interesting but they are continually changing because life is on the move. Some are grown up, others growing.

The person whose home is charged with the atmosphere of love will find that peace comes with the morning light and stays with him through the day. He will think of his home with joy when away from it, and to it he will return with quickened steps. The world itself will be better to him because his little world of home is a world of love.

Most of all, the home can help to bind up the world's wounds by being a part of God's gentle sway in the world, by sharing its resources with those who are in need, by thinking of all humanity as members of the family of God, their personalities to be treated with reverence and their family life safeguarded. Man's inhumanity to man can be corrected only by sharing in the sense of God's grace and his goodness extended to all mankind.

Dr. Wood is Secretary of the Committee on Marriage and the Family of the Federal Council of Churches

Illustrations by courtesy of the Prudential Insurance Co and the Children's Aid Society of New York, N. Y



Home is what you make it!

By Wofford C. Timmons

It's what you make it. We say this about everything—the job, friendship, marriage, even life itself. "It's what you make it." You've heard it many times.

And it is quite evident that this is so! Would that other and diviner hands had more part in our making. But all sorts of hands have left their imprint upon us and everything about us. Anything is as good "as you make it," only as your hands select and separate firmly and skillfully the influences which play upon you—and reach up for holy strength and direction.

The business of homemaking is the biggest business in our world. Most of the solutions we are seeking will be found in the home because it is the place of both beginnings and endings. We are returning to this truth, especially in our churches, even though for a long time our emphasis has been on two extremes: the individual on one hand, and the group on the other. But home is the place where attitudes and reactions are first developed. And all the most poignant experiences of life are family shared.

What, then, are we doing to make our homes the creative Christian centers they should and must be? For the most part our homes have been taken over—taken over by other hands reaching in from the secular world about us. It isn't all bad, except as we relinquish the work and influence of our hands—our Christian hands—in skilled, firm, devoted directing. There is no help in simply railing against radio, cheap journalism, movies, and in accusing the arts and literature of being unclean. In no other place than here is the word of the Apostle Paul more applicable: "Be not overcome of evil, but overcome evil with good." Have we actually, honestly tried it?

But we say family life has changed. With all of the changes around us it would be a strange thing if the family hadn't changed! But according to the old French proverb, "The more a thing changes, the more it remains the same." That is, its basic, essential nature remains because it is constituted to change.

If the old type of "family prayer" in the home is not observed, what shall we say? That religion in the home is gone? Hardly. As a matter of fact, there are scores of ways our homes may be beautifully and effectively Christian, but it takes imagination and skillful direction as much as it requires Christian devotion and conviction. All that is being felt and thought by our Commission on Family Life and our Commission on Evangelism and Devotional Life is to the effect that our Congregational Christian homes can and must become vibrant with Christian influence and expression as the real pivot on which our nation turns toward the Christian reconstruction.

Here are some of the techniques recommended and some of the practices being observed in the making of Christian homes.

Worship Center. We hear a great deal about worship-centered churches; why not worship-centered homes? We build almost everything else into our homes except an altar, a place of quiet retreat set apart where the family as a group, or even one at a time, may quietly wait in meditation and prayer. It can be done. It is being done. I have seen it done. If not a little chapel with an altar, why not the sideboard in the dining room arranged as an altar —and where more appropriately? To light the candles in ceremonial meaning at the morning or evening meal,

or at both, and ask God's blessing, may make all the difference between a pagan and a Christian attitude toward life.

Religious Art. How rich is our Christian heritage, and yet how poor are our homes in its use! A thoughtful mother once hung well-chosen pictures in each child's room. Hoffman's "Christ and the Rich Young Ruler" was in the older boy's room. Now grown to manhood, he states that every choice he has made has been influenced by that silent reminder. Music? We haven't begun to explore its possibilities; a vast portion of the great church music of the ages remains unsung and unknown. Radios and victrolas and pianos are rallying points in most of our homes. Here, especially, "home is what you make it." At this point, our new departments of Religious Radio and of Visual Education are prepared to help us.

"*Conversation Counts.*" The art of good conversation between parents and children need not suffer from the complexities of modern life. The little leaflet of the above title by Mildred Widber reminds us of this creative method of making our homes Christian—that the real problems of life come out in conversations in the family circle, and that Jesus himself guided people by conversation more than by almost any other way. Wherever parents and children sit down together to talk over the interests of one another, surely the promise of "where two or three are gathered together in my name," is wonderfully fulfilled.

Home religion is abundantly possible! Family life has changed, but not in its need of and response to vital living. Wrote John Ruskin of the downfall of Venice: "The decline of her political prosperity was exactly coincident with that of domestic and individual religion." Therefore, if our homes are what we make them —and they are—let us use our Christian hands and heads and hearts in their making!

Dr. Timmons, former minister of our South Congregational Church, New Britain, Conn., is the Executive of our Commission on Evangelism and Devotional Life.

Title illustration by courtesy of Lambert Pharmacal Company.

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Religion and the Home. by *George A. Buttrick.* 5 cents. An inspiring appeal to churches and to families to revitalize religion in the home.

Getting Acquainted with God, by *Robbins W. Barstow.* 20 cents. A book of devotions for homes where there are children.

The above and relevant publications are available from The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The following family service booklets may be obtained through The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, N. Y.:

Family Christmas Services, Thanksgiving in the Home, Mother's Day in Your Home, A New Year's Day Service of Worship, The Opening Day of School. 1 cent each.

"Grace before Meat"

Father in Heaven, from above
Look down upon our home in love;
Keep us in health and strength this day;
Give us our daily bread, we pray,
And for thy gifts so full and free,
We would return our thanks to thee. Amen.

Dear Father, we thank thee for this food and all the blessings that we enjoy. Bless our family; bind us in understanding and sympathy to help one another; forgive our mistakes; and give us courage and strength. May we be united in love and strengthened for Christian service. Amen.

Back of the loaf is the snowy flour,
And back of the flour the mill,
Back of the mill is the wheat, and the shower,
The sun—and the Father's good will.
Heavenly Father, bless this food,
To thy glory and to our good. Amen.

The three graces above are from "How to Conduct Family Worship at the Table," published by "The Upper Room," Nashville, Tennessee. Additional services and suggestions for worship at mealtime may be found in this booklet. It is highly recommended for your use. Illustration above by courtesy of Swift and Company, Chicago.

The family circle is the natural settin for Christmas. Yet even within the fam ily the Christmas spirit must always b interpreted, cultivated and encourage

THOSE of us who are trying to instill in our children the spirit of giving which is the very essence of Christmas are thwarted at many turns by well-meaning friends who ask, "And what do you want for Christmas, Jane?" or "What are you going to get for Christmas, Bill?" Very few children are encouraged to tell what they want done for someone else.

Another difficulty in preserving the true Christmas spirit in the family is the increased mobility of the modern family. Automobiles and the ease of travel are great tempters to amusement outside the home. Usually the members of the family scatter in different directions —Mother to the Women's Club, Dad to his lodge, Bill to his gang's clubhouse and Jane to the home of her best girl friend. The tradition which was based on the solidarity of the family is fast melting away.

Both of these difficulties may be overcome by a little careful thought and tactful effort on the part of the parents. Children may be encouraged to tell what they want done for

By Janet C. Craw

A HOUSEFUL OF CHRISTMAS

someone else at Christmas. Furthermore, they should be helped to do something concrete, such as packing a Christmas box for a family of war victims, for an American migrant family, or for an American soldier who is away from his home. Thus they acquire the habit of cheerful giving which sticks throughout the year.

Mrs. Craw is Chairman of the Commission on Family Life and Young Adults of our Board of Christian Education.

Illustrations by courtesy of "House and Garden" and John Hancock Mutual Life Insurance Co.

Parents may encourage the little personal traditions and customs which grow up in almost every family. Such ties are small, and often frankly sentimental, but they increase the fondness of the family for its home and make the members want to spend more time there, rather than less.

In too many families Christmas preparations begin frantically about two weeks before December 25. The consequent flurry brings anything but peace and goodwill to the harried household. Our family likes to begin

thinking about the meaning of Christmas right after Thanksgiving, when we have been considering the many gifts we enjoy. It is a natural progression from there to preparation for the Christmas season.

We begin to learn some of the Christmas carols, both old and new. There are dozens of lovely carols of other lands which are unknown in America. The extra time it takes to learn them is well invested. During these days we change the pictures on our little worship table in the dining room, sometimes every week, sometimes oftener. We all have a chance to choose our favorite Christmas pictures, to be placed on the table with the candles and the Bible.

As Christmas comes closer and closer, we read the Old Testament prophecies, and the stories of Elizabeth, of John and of the vision of Mary. We read Christmas legends and stories which enrich the folklore of so many foreign lands. A week before Christmas, during one of our family worship circles, we bring out our crèche and assemble it on the mantel. As the manger, the holy family, the wisemen, and the shepherds and the sheep are set in place, we read the parts of the Christmas story about each of these. We light a candle at either side when we have finished and with joy in our hearts sing some carols and have a good night prayer.

As we come to Christmas Eve we can truly feel the glow of Christmas getting brighter and brighter among us. As we decorate the tree we sing our carols and the children place their gifts on the tree. During the evening we pause to light a large candle which burns each night of the Christmas season. This symbolizes for us the warmth and friendship of our home reaching out to those dear to us, both near and far. Refreshments around the tree bring our evening to a happy close. And as we look forward to Christmas Day itself, we plan to have a simple meal so that Mother and the kitchen helpers won't spend the main part of the day "cooking up" and "cleaning up."

So with the glow of the Christmas season still warm in our hearts we look forward in our family to the glorious opportunities of the New Year, remembering that as we give ourselves in the thought and service of others, so shall we find happiness for ourselves.

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AT CHRISTMAS TIME THE WORLD GROWS YOUNG, by *A. B. Almy*. $1.50. Revell. Christmas story.

CHRISTMAS CAROLS, with the Christmas story as told by St. Luke and St. Matthew, by *F. E. Peat*. $1.00. Saalfield.

FAMILY CHRISTMAS SERVICES. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, N. Y. 1 cent each.

The fourth presentation of the 1945-46 home mission study theme, "Uprooted Americans"

America on the Move

By Margaret J. Harris

Last summer a Negro family from Georgia went to New Jersey on a truck to work in the potato fields. They were Douglas Banks, his wife Susie, their son Dolphus and Susie's little granddaughter, Mildred.

Bending over to pick potatoes was hard work, and this family decided to make good use of their earnings. On Saturday evenings, they rode to Hightstown on the contractor's truck to buy groceries. Susie found a good supply of clothing priced more reasonably than usual, so each week she bought as much as possible after they had paid for the groceries and meat. Finally she had an adequate supply of underwear, suits, dresses, shoes, sweaters and coats for the children to wear during the winter.

When the crop was harvested, they packed their clothes and ration books in a suitcase and a crate, prepared a lunch and went with the contractor toward Florida. They covered their luggage with their bedding. Others who traveled southward with them went to various destinations. The truck continued night and day, stopping now and then for passengers to get off.

At last it stopped in Pahokee, Florida, where Douglas and Susie were to work for the next season. They lifted the fretful children down from the truck, then turned to get their belongings. To their dismay, there was nothing on the truck that they could call their own except their blankets, covering an empty crate. The driver surmised that someone who got off in the night had taken their things. There was no way to trace them, so the family left.

Looking for a shelter, they stopped at the home of Dr. and Mrs. L. W. Armstrong, who took them in. Douglas soon found work. When Mrs. Armstrong heard of their misfortune, she provided work for Susie and then consulted the Migrant Staff Supervisor of the Home Missions Council. From the clean, attractive clothing which church groups had sent to Florida, the Banks family was outfitted anew.

When Christmas came, Mrs. Armstrong bought the first toys Dolphus and Mildred had ever owned, a doll and a teddy bear. They were treasured as dearly as toys have ever been treasured. Three days later an older child snatched the toys away and hid them. Susie was late to work because she remained to search for them. Finally, she gave up and left the children sobbing for their lost playthings. Mrs. Armstrong tried to replace them, but the stores had no toys left. Once again the store of supplies from the churches met the need.

Little things, yes. But they meant more to the Banks family than can be told. This story is repeated many, many times in the daily experience of those who represent our churches in their work among migrants. Whenever you give a dress, a toy, a book, you may be sure that you are helping.

Miss Harris is a Home Missions Council worker with agricultural migrants.

The Church and the Home

By Paul R. Reynolds

It is not possible to teach a child what you do not believe," writes Angelo Patri. "If you have not kept faith with your religion, it is idle for you to send him to church for religious instruction."

It is also idle to expect that in a few hours a week a church can correct or supplement the influences that have played upon the child during all the rest of the week in his home. The church school cannot develop character in Johnnie and Ruthie if they are allowed to be quarrelsome and deceitful at home. Our churches and our homes must find ways of working together on this problem, each encouraging the other.

As for our churches, one of their most significant strategies is the training of their adult members in the guidance of Christian homes. Fortunately, there is a growing readiness on the part of adults to receive such training. The religious education director of one church says that in recent years there have been more questions from parents concerning prayer in the home than any other one query. Similar reports are being received from many other churches in different sections of our country.

Too long our churches have been

asking parents (without too much success) to help the church school. Now we need to reverse the process and offer concrete, simple and effective ways in which the church and church school can help the home.

Here are some devices used in various churches for achieving this end:

1. *Pre-marital counseling.* This is beginning at the beginning; the young couple who would establish a stable home must understand the requirements for such a home. Their decision to make theirs a Christian home is as important as the foundations of stone and concrete upon which it is built. The minister, counseling them as friend and confidant, can guide them in the right direction.

2. *Preparing for home and marriage.* Young people about to be married should understand the biological, sociological and spiritual aspects of home life. The minister or some other competent person may lead a discussion group on the subject. The same textbooks may be used as those used in popular college courses on marriage and sex. A wealth of material is available on the subject from family and child study associations.

Mr. Reynolds is Secretary of the Dep't. of Family Life and Young Adult Work of the Division of Christian Education of our Board of Home Missions.

Illustration by courtesy of "The Saturday Evening Post."

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THE FAMILY LIVES ITS RELIGION, by *Regina Weiman*. $2.00. Harpers. An excellent book to help parents in developing a family life in which religious insight can make for creative living.

EMOTIONAL PROBLEMS OF LIVING, by *English and Pearson*. $5.00. Basic Books, Inc. A study of the influences which make man what he is.

3. *An annual brides' service*, held in early June, is a pleasant event to which couples married during the year, engaged couples, and those married by the minister during the past few years may be invited. Special wedding music, and a sermon on the meaning of a successful marriage help to emphasize the importance of Christian marriage and the central place of the home in society.

4. *A co-op nursery*. This brings both mothers and small children to church. The mothers take turns in supervising the nursery so that the other mothers can attend the worship service undisturbed and unworried.

5. *Family night* is a favorite feature of many church programs. Each family brings a picnic supper and the church supplies tea and coffee. There is informal visiting around the table, then singing of songs and hymns and a simple worship service led by the pastor or a deacon. The meeting closes early so that little children may be taken home and young people may be free for their own group activities.

6. *Family counseling* by the pastor or a qualified leader is especially important. (See the article on page 28 by Fred Hoskins.)

7. *Enlisting parental interest* in the activities of the church is something which churches often neglect. One church found that a general parent-teacher meeting was never well attended. So one couple, parents of a child in a given class, would invite the parents of the other children in the class to their home, together with the teacher of the class and the departmental superintendent. This gave many parents an opportunity to discover that they had youngsters in the same class, and also to talk over with the teacher ways to make the church school program more effective.

8. *A parent-teacher-child meeting* may become a family affair, be very well attended and of value to all concerned. Children are often ill at ease in the presence of adults other than their parents. Seeing their teachers and parents visiting congenially together gives the child a feeling of increased confidence in the teacher.

9. *Enriching family life.* In one church the Board of Christian Education chose twelve couples who met and decided to try out the "Ten Suggestions for Family Life" during the Lenten period. Reporting back after Easter, several of them admitted that this was their first use of grace at table. One man, married some ten years, said he and his wife had often talked about ways to beautify their yard and garden and to make their house more comfortable. "Queer, isn't it," he added, "that we never took a look at our family to see how it could be improved?"

Sobered by the war and its consequences, many social and educational institutions are turning to a study of the influences which make man what he is. As long as the family is the basic unit of our society, the home will be the most important of all these influences. With the help and encouragement of our churches, our homes can prevent or cure many of the ills of mankind.

The world marches forward on the feet of little children

"WHOSO SHALL RECEIVE ONE SUCH LITTLE CHILD IN MY NAME RECEIVETH ME."

By Ray Gibbons*

TODAY an alert United States public is assuming increasing responsibility for a national program providing "medical care and health services for mothers and children, child welfare services for emotionally sick and insecure children and for children without parental care or supervision."

This program is formulated in a bill introduced in the Senate by the Hon. Claude D. Pepper, of Florida. It is known as Bill S-1318.

We are a nation with good intentions but a bad record in the care of its children. Those in low-income groups, racial minorities and rural areas do not receive as adequate health care as do the children of urban white residents. Scarcely half the pupils in our elementary schools have yearly medical examinations; half have no school physician; three-fourths have dental defects requiring attention. Only large cities have child guidance clinics.

Bill S-1318 should have the full support of our churches. *The Washington Report*, issued by our denominational Legislative Committee, is reporting the progress of the bill through Congress. The Committee has approved the bill in principle and purpose.

Keep posted on the progress of this bill. Mobilize your church in support of it. Let your Congressmen know you want them to vote for it!

Mr. Gibbons is Director of our Council for Social Action. Illustration by courtesy of the Metropolitan Life Insurance Co.

Dear Sally:

I have your letter saying that you expect Joe's boat to dock any day now. The radio reports the big steamers nosing their way into our harbors, their decks packed with men eager for home. I know what this means to the wives who have waited through long, anxious years.

Twenty-seven years ago I was among the wives who waited. No doubt you are doing as I did then—marking off each day on the calendar. Beyond the excited anticipation of Joe's homecoming, I imagine some unanswered questions lie in your mind.

Will he be changed? Will he love me as much as he did when he went away? How will we work out our family life together?

No doubt you and Joe have been dreaming rose-colored dreams of love and home. Dreams are wonderful things, Sally dear, but they often make us vulnerable to life's realities. How you and Joe re-shape these dreams to fit reality will determine your chance of happiness together.

Several of the boys in our church have come home recently. When Malcolm Howell first came home he just couldn't get used to little Bobby. I guess it is hard to come home to a ready-made three year old and feel very paternal all at once. Malcolm wanted all of Dorothy's time without any interference. Dorothy was smart about it. She did not rise in motherly indignation and accuse him of not loving "our darling child." She eased Bobby into a good nursery school so she could have more time with Malcolm, and now Bobby and Malcolm are getting acquainted by degrees.

Jane Booth went to New York to meet John when he came in. Her nose was completely out of joint because John insisted on staying over three days to see some of his buddies. She said all he did was go into huddles with them and talk about their planes and say "Roger." She will have to learn, as I did, that army life builds up a comradship among men that often makes a wife feel that she is being pushed out of the picture.

You remember how handsome and dashing Don Hardy used to be. Jinny almost had a fit when she discovered he had a bald spot — probably helped along by wearing a helmet in the tropics —and can't get used to the fact that he is no longer a "party boy". He doesn't think Tubby Johnson's jokes are funny any more and thinks the old crowd is pretty stuffy. Their stories and jokes seem mighty trivial after Bataan and Corregidor. Maybe Jinny will have to cultivate a different crowd of people.

Then there is Mary Jennings. She is expecting Charles home any day. Mary's mother told me that when Charles received Mary's letter about the baby he didn't write for a month. When his letter did come, she said it was wonderful. He said he knew how terrible loneliness could be and what a strain it could put on people. He didn't say anything about being "willing to take Mary back", or anything that would make her feel eternally obligated to him. He just said that he still loved her, and if she loved him, he wanted to come home to her and the baby.

When Joe's boat docks, you two will have your own particular adjustments to make. How you make these adjustments will be the important thing. The attitudes you and Joe adopt will be terribly important.

We've fought in seven seas and saved tons of tin cans and old papers to win a war for certain principles. We sum up those principles in the word "democracy". Many people think it applies only to something so far afield that it relieves them of any personal responsibility, when, as a matter of fact, democratic attitudes must take root right in the home. If this happened oftener, maybe there wouldn't be so much warring—either foreign or domestic.

Tackle your problems with a democratic respect for each other's ideas, values and habits. Don't try to force each other into a pattern. Don't rush Joe into a lot of things he isn't ready to do yet. Take plenty of time to talk things over. Take time for each other, without interference of friends, relatives or other distractions.

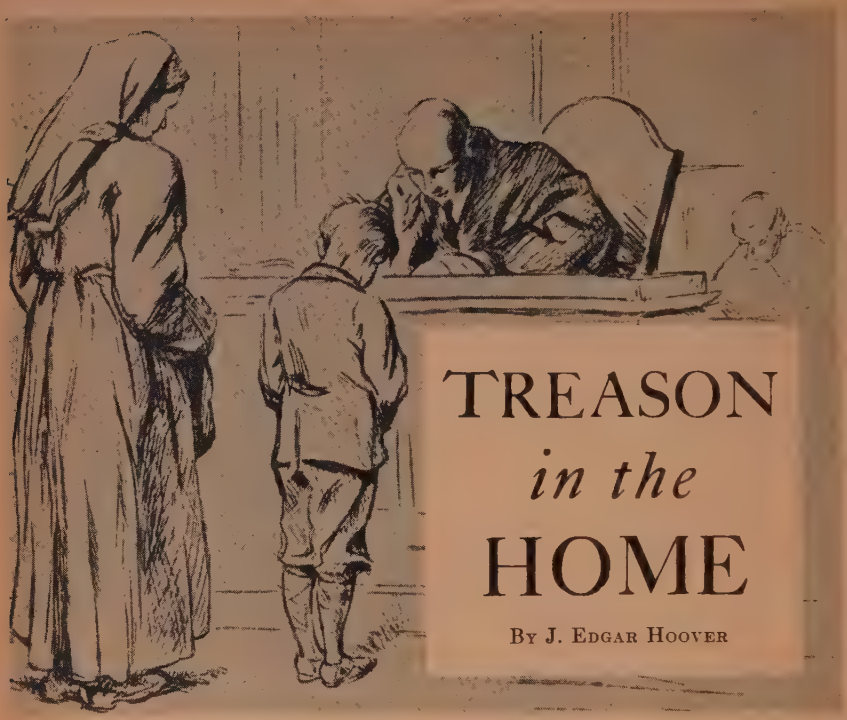
I just re-read that last sentence and I liked the sound of "time for each other". Time is a precious thing to give each other, and it pays off well in cherished memories.

Your loving,

Mother

Mrs. Martin is a member of the "Herald" staff.

Illustrations by courtesy of Adel Precision Products Co. and American Seating Co.



TREASON *in the* HOME

By J. Edgar Hoover

TREASON is a hard word and is the most serious crime under our laws, but our homes have seen a form of treason closely akin to giving aid and comfort to our enemies.

I refer to the betrayal by parents of their trust through their failure to provide the loving guidance and devotion which are the endowment and birthright of every child. Many instances have come to my attention where mothers and fathers have actually stated they do not wish to be bothered with their children, and thousands of case histories prove that these sentiments and actions are growing more widespread.

Our nation is in the throes of an appalling wave of juvenile crime which threatens to engulf the flower of American manhood. Recent years have seen vicious battles between the forces of organized crime on one hand and the principles of honor, respect and decency on the other. The battleground is the home.

Reverses in this struggle were suffered during 1941; additional setbacks took place in 1942, and the calendar year, 1943, found family life on the brink of catastrophe with more young people militantly marching with vice and criminality than ever before in our nation's history.

Many theories have been advanced as to the scope and danger of the juvenile problem in America, but idle talk is valueless. Immediate and affirmative action by religious and educational institutions must be forthcoming if the dignity

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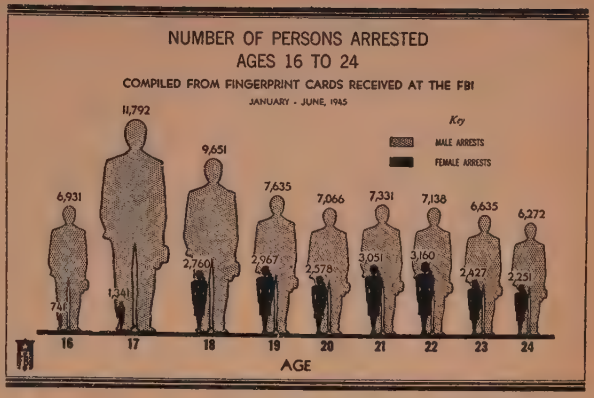
Mr. Hoover is head of the Federal Bureau of Investigation of the U. S. Department of Justice.

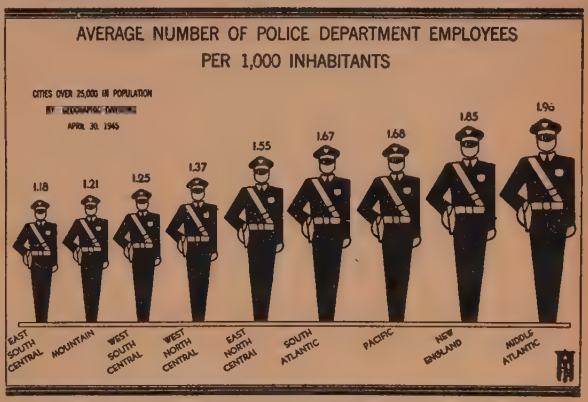
of American life is to be preserved. Obviously, the ostrich-like tactics favored by many are contributing to the delinquency of our youth and are paving the way for years of remorse and tribulation.

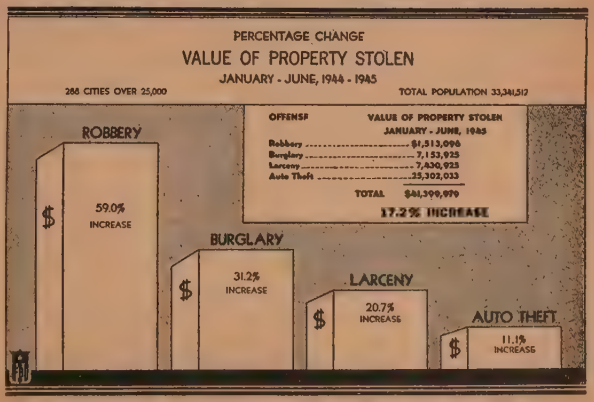
Our country supports over six million persons with criminalistic tendencies. To the ranks of these who have forsaken the teachings of God, new recruits are added daily. This is not merely conjecture. The fingerprint arrest records submitted to the FBI from over 12,000 law enforcement agencies bear mute testimony to maleficence in hitherto unknown degrees.

Unfortunately, the fault must be placed squarely on the shoulders of my generation. Youth as a whole cannot and should not be indicted. Our family life cannot bear searching inquiry, for we are failing in our greatest responsibility—our duty to youth.

Recently a New York school girl, after reading a dissertation on juvenile delinquency, advised her teacher that she intended to prevail upon her mother to abandon her







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PROTECTING THE HOME. 3 cents. An appeal for upholding the highest standards of sex behavior.

The above and relevant publications are available from The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

CHILDREN NEED ADULTS, by *Ruth Davis Perry*. Harpers. $1.50. Helpful suggestions of the ways in which adults can help children to adjust to life.

intention of seeking employment and devote herself to the management of the home for the sake of her little brothers and sisters. The home is shattered when mothers must be reminded of their maternal duties by tots. A dread disease is gnawing at the basic structure of American existence, the home, and the moral breakdown has already reached an acute stage.

Lack of family responsibility breeds crimes, and crime breeds arrogance, intolerance, destruction and disaster. It is these unpropitious omens we now face. Arrest figures among youth portend only despair and the trend is alarming.

Arrests of females under twenty-one years of age have increased 130.4 per cent since 1941. Male arrests declined slightly during 1943, but are still above normal because the drop was from a very high level. During 1943 arrests of boys under eighteen years increased 23.4 per cent, and in this age group arrests for rape increased 39.8 per cent; for robbery, 39 per cent; for burglary, 27.7 per cent; and for auto theft, 23.4 per cent.

These figures, based on reports from police departments throughout the country, show only a portion of the picture, for it must be remembered that in a number of instances delinquents, because of their tender years, are not fingerprinted but are referred to local homes or to citizens for guidance.

Arrests of females under twenty-one years of age during the calendar year, 1943, increased 30.1 per cent for crimes against property and 56.9 per cent for sex and other crimes against public decency.

Amidst this degradation and shame there is one ray of hope, the Christian standards long ago laid down for the principles of family structure. The churches of America have a duty now more vital than ever. This burden can be discharged by complete tolerance and unity as manifested during National Family Week. Weekly religious devotion in God's honor is insufficient. His works should govern the every action of parent and child alike. It is through His precepts that our homes can be restored to the tranquil path of freedom from crime.

America suffers nearly a million and a half major crimes each year plus countless millions of lesser offenses. The crime bill is enormous from both the financial and spiritual viewpoints.

Religious, educational and civic institutions combined with law enforcement agencies in a solid front can go far in overcoming this menace, but home training is indispensable. Culpable negligence must be crushed and home life should revert to the position it formerly occupied. Neglectful, thoughtless parents who fail to teach and discipline children will inevitably be required to explain at some future date their reasons for neglect—their treason in the American home.

Wanted! A few large Bibles suitable for pulpit use in several of our churches. Send them to Friendly Service, 287 Fourth Avenue, New York 10, N. Y.

Coming from the simplicity of her village to the confusion of the city, Martha asks . . .

"IS THERE A CHURCH HERE?"

By Esma R. Booth

The big city was a strange and lonely place after all, Martha thought as she walked home from the company store.

Her brown face was sad as she remembered the gay group that came home from the gardens back in the village. It had been fun at first to see everything new, the shop where her husband worked, the fine stores, the big buildings of the city where the white people lived. It was easier here—no garden to make, no meal to pound, no wood to bring. Even the water came into the village instead of staying in the stream until she brought it in the clay jug. But it was lonely.

Little Kalimo ran to meet her. "Bukasa had a fight with two big boys," she announced importantly.

Martha put her load down quickly and washed the blood from Bukasa's face. "Stop crying," she ordered. "Brave men don't cry." He was not badly hurt, she decided, but her face was grave as she prepared the evening meal. What did boys do in the city? There were no little paths to follow to their traps, no gardens nor goats nor places to play, no streams with fish.

After the children were in bed, Martha talked it over with her husband, Joseph. He was tired from the day's work, though he was straight and tall and strong. But this was a strange work and he was not out in the open air.

"I don't know," he said, frowning. "I thought it would be good to work here, and someone had to earn money to pay taxes for myself and my father. There must be something for the children to do. Perhaps they would go to the school at the church."

Martha's eyes lighted. "Is there a church here?" In her village where she had lived as a girl there had been a teacher from the mission. She had not been allowed to go to school, but she had heard the stories and songs around the fire at night.

"Yes, indeed," replied Joseph. "The men were telling me today of a class that meets after we are through work. I think I shall go." He told her how to reach the school.

Kalimo and Bukasa were ready and eager for any new excitement and went happily to school. They came home full of exciting stories about the day.

The next afternoon a neighbor woman invited Martha to attend the women's meeting held each Thursday night at the church. On Sunday the whole family went to church. Fond old memories came back to Martha when she heard a song she had sung long ago in her village. Kalimo and Bukasa were in a class with the other children. Martha and Joseph entered adult groups which discussed the making of a Christian home. They all walked home together, the children babbling of their new experiences, the parents talking thoughtfully and making plans for a home with a Christian purpose.

Mrs. Booth lived in Africa for many years as a missionary of the Methodist Church.

A new house is some thing that make every householde secretly lyrical inside

By
Walter
Marshall
Horton

We dedicate hearth and home

A new house is something that makes every householder secretly lyrical inside.

The rooms waiting to be lived in, the unlighted hearth, the dining room where never yet guest sat, are enough to make a profane person pray. And when two persons, devoted to each other, look into the house of their building or their choice, where their own children will some day be taking nicks out of the woodwork, it is only by great self-control or by complete inarticulateness that they can keep themselves from bursting into an act of worship.

But why do such violence to your best impulses? Why be like dumb

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Dr. Horton is Professor of Philosophy of Christianity and Christian Ethics at Oberlin Graduate School of Theology.

Illustrations from International News Photos.

beasts, awkward and speechless, when you know that you stand at the entrance to a shrine? Why not do what you feel like doing, formally and openly? Something like this:

The house is ready to be moved into, and a group of neighbors and friends receive invitations to a housewarming and home-dedicating ceremony, or simply an At Home, if you prefer, to be held next Friday evening, say, at eight o'clock. The furniture is not all there, but enough camp stools are arranged for the guests in the living room in front of the fireplace, where the logs are piled with paper and kindling wood, ready for the first hearthfire to be lighted.

The host takes his stand in front of the andirons and says, "Friends, when this fire is lit this house will be officially open. But before I light it, I am going to read a short service of dedication. When I come to the concluding part, will you all say, 'We dedicate this hearth and home,' in unison, whenever I give you the nod.

Opening Sentence: Except the Lord build the house, they labor in vain that build it. (Psalm 127.)

Invocation: O Thou who hast set the solitary in families, and in whose name all families of the earth are blessed, grant the blessing of Thy presence to this family and their friends here assembled this night, that by Thy presence the work of the builders may be completed, the hopes and dreams of the householders may be consecrated, and the spirit of this

A service for the dedication of a new home is available from the Committee on Marriage and the Home, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

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Beatitudes for the Family, by *Leland Foster Wood*. $1.00. Meditations useful in special services.

Pages of Power for Family Living. 10 cents. Contains eight programs helpful in family life.

The above and relevant publications are available from The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

household may from the very beginning be directed and controlled by Thy holy spirit, whose fruits are love, joy and peace. Amen.

Scripture: Hear now a word from ancient times, from the wisdom of Jesus the son of Sirach, on the blessing of a home of one's own:

The chief thing for life is water, and bread, and a garment, and a house to cover one's shame. Better is the life of a poor man in a mean cottage than sumptuous fare in another man's house. With little or with much, be well satisfied. It is a miserable life to go from house to house; and where thou art a sojourner, thou shalt not dare to open thy mouth. Thou shalt entertain, and feast, and have no thanks; moreover, thou shalt hear bitter words . . . "Give place, thou stranger, to an honorable man; my brother cometh to be lodged, and I have need of my house." (Ecclesiasticus 29:21–27.)

Grateful therefore for the security and comfort of this house of our own, we, the host and hostess of this new home, join with you in this act of dedication:

Litany of Dedication:

Lord of all good life, unto Thee, the giver of every good and perfect gift, *we dedicate this hearth and home.*

To domestic love, joy, and peace; to good fellowship and wholesome mirth, *we dedicate this hearth and home.*

As a shrine of neighborly hospitality, where many may find refuge from the strife and storm of the outside world, where travelers may be glad to come as though to a safe port after a rough voyage, *we dedicate this hearth and home.*

As a small piece of God's kingdom, from which all cruelty and hate are to be excluded; as a sample of what the earth shall be like when it shall be full of the knowledge of God; when every man shall sit in peace under his own vine and fig-tree, with none to make him afraid, *we dedicate this hearth and home.*

Now unto the eternal God, the unslumbering keeper of our souls, we commend these walls and all that is within them, praying that he may bless our first hearthfire, preside over our table, spread tonight for the first time, and watch over our going out and coming in from this time forth and even for evermore. Amen.

The host then lights the fire. When all have enjoyed the blaze for a few moments, the hostess invites the guests to the dining room, where grace is said at table for the first time and refreshments are served.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for month of September, 1945, $4,213.79

Total income June 1, 1945 to September 30, 1945, $19,864.31

Helping Through Prayer

THE world Christian community at the heart of which is the world church, is based upon the church. The church is based upon the family. Family loyalty has been discovered to be a great factor in most countries, working for or against the growth of the Younger Churches.

In Protestantism we believe strongly in individual initiative and in individual responsibility, but we also believe in the fundamental importance of education of which religious education is an integral part.

The family is where education of the individual begins. The family therefore in Christian society and in the world church is of exceeding importance.

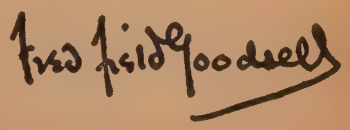
In China especially, but in high degree in other countries, the family plays an overwhelming role in directing the lives, including the thought life of people. Without a family or a clan or a tribe, an individual is lost and doomed to perish. The child learns to respect family traditions. He ignores or transgresses them at his peril. Youth finds it difficult to live except as they follow the lead of the family in making a livelihood. Social customs, centering in the family with strict control of womanhood, are the protecting walls of society.

Considerations like these point to the necessity of planting the seed of the Gospel within the family. They also underscore the difficulties encountered both before and after Christ has won the heart of the head of the family. Individuals who through the loving ministry of a Christian neighbor or pastor or missionary have caught a glimpse of a more abundant life in Christ, find it very difficult to lead a Christian life in a family circle dominated by pagan or non-Christian ideals and practices. Courage and conviction of high quality are required in such cases. On the other hand, when the head of the family is converted or "adopts" Christianity without real understanding of what is involved, a major task of religious education confronts the Christian church with respect to that family.

There has been great progress in recent years in the way in which the Younger Churches of many lands have tackled this matter of religious education in the home, within the family. In some areas national Christian councils have set aside full time workers to focus on this aspect of Christian nurture. In some areas there has been a tendency not to accept an individual into the church unless the major part of his family is prepared to come with him.

Unfortunately—and this we must confess with deep humiliation—the example of family life set by so-called Christian countries in Europe and America is increasingly a stumbling block in our contacts with other countries. Does it mean that highly industrialized societies must inevitably witness the disintegration of the family? That is not to be accepted. So the great thing we have to offer is not our example but the teaching of our Lord toward whose ideal all nations including ourselves must make renewed efforts to grow.

I commend this great concern to your earnest prayer. We must begin with ourselves and our own problems but we must remember that—as a world—we are members one of another and hence include in our deepest prayer the welfare of the families of all the world.



For BETTER *or for* WORSE

By Fred Hoskins

FOR better or for worse, he who becomes a minister automatically becomes a counselor in family relations. The fact that this aspect of the clergyman's work is now called "counseling" does not mean that he is doing something new and different. Ministers have always been called upon for this service.

In latter years, however, many ministers have been learning much about procedure in counseling. The wealth of experience and information gathered in the fields of psychology and psychiatry are being put to use in the field of pastoral counseling. This is fortunate, for the strains on family life and the need for sympathetic guidance in these days are appalling. Rare is the family that now and again does not creak in private or in public. More conspicuous is the family that has cracked under the pressure.

A great variety of such cases will make demands upon the minister's time and energy. He will meet those families in which there are only warning cracks, or at most cracks not easily visible to the outside world, as well as those in which clear-cut breaks have been made.

Now, what is the role of a minister as counselor? Perhaps the answer is to be found in ascertaining why families take the initiative in going to the minister or, when he goes to them, are willing to receive him as a counselor.

In the first place, the minister is regarded as a friend. Often a family to whom a clergyman is related as a

Mr. Hoskins is minister of our United Church in Bridgeport, Conn.

Illustrations from De Soto Division of Chrysler Corp. and Methodist Prints.

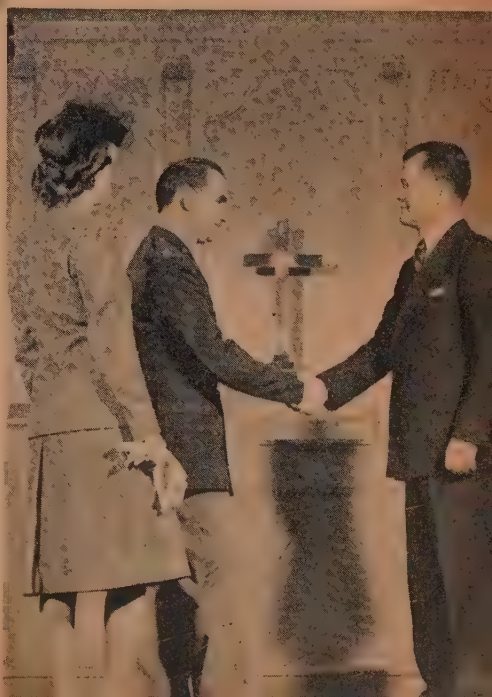
The minister as a counselor deals with every phase of family living

counselor would drop the relationship immediately if it were even suggested that their minister was serving as a counselor in family relations. Why, no, they simply went to him as a friend who knows them, understands their situation and would not be shocked at their problems. They were not consulting a person who would keep records, place them in psychological categories and keep one eye on the clock so that the interview might end in time for the next and eleventh family problem case.

Families normally have many friends, and they do not go to all of them for help. Therefore the role of the minister is more than that of a friend. Frequently that "something more" is the role of a "mender." People go to their pastor because they think—or hope—that he can mend their lives. As a mender he sees what ought to be done, and if he is a wise and skillful one, enables his anxious friends to see things both as they are and also as they should be. In addition to his own knowledge, he knows how to reach other helpful sources—books, social workers, physicians, lawyers, judges, teachers and people of sound judgment.

"I just had to talk to someone," is the opening sentence of many a first interview in family relations conferences. This reveals the minister in another aspect of his role as a counselor. It means that in addition to being a good listener, he must be a trusted listener. These people want to talk about themselves, about their troubles, about their husbands, or wives, or children. Every week the minister has poured into his ears information of such intimate and detailed character that if it were to be revealed, the result would be like that of a bomb explosion.

People in trouble always want to



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The above publications are available from The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

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THE CHURCH AND THE RETURNING SOLDIER, by *Roy A. Burkhart.* $2.00. Harper and Brothers. A sane book on assimilating the returning service man into civilian life and a plea for a revitalized religion.

talk about their difficulties. If a person does not talk, it is likely that he has not found a hearer in whom he has complete confidence. He is still afraid that his case will come out as an illustration in a sermon! If it should, however artfully disguised, the person concerned would feel that the whole congregation now knew that he was the man. When the minister understands the importance of his role as a trusted listener, it is time for him to learn to listen actively or passively, according to the therapeutic needs of those consulting him.

It is not the experience of the writer that many people approach him and directly indicate that they have come to him because of the quality of confidence they have in him as a spokesman of the Christian faith. Probably most other ministers would say the same. The minister must never imagine that he has been sought out for his wisdom and skill and proceed as if he had an inexhaustible supply of both. If he will stop to consider, he will recall few who said they came because they thought he was a real friend or a successful "mender" in disintegrating homes, and scarcely ever has one actually said that he believed the minister was a reliable listener. They simply came.

Yet, the more experience the minister has, the more clear it will become to him that people are eager to talk to their minister because of that added Christian bond between them. The minister ought to recognize this first of all. There is an abundance of friends, of listeners, of menders, but when people come to the minister they want help in solving their problem as the Christian would solve it. They cast the minister in the role of one who knows God, knows how to make him real to them and can pray for them and with them.

This is the role in which a true minister flourishes as a counselor. Friend, listener, and mender, too, now one, now another, and then all in one—but the minister who day in and day out, year in and year out, would be a counselor of value in the community is always first and foremost an interpreter of the Christian code for family living.

Mrs. James L. Barton

Congregationalism suffered a loss in the death on October 20 of Mrs. J. L. Barton, wife of the late Dr. James L. Barton, internationally known Secretary of our American Board and founder of the Near East Relief. She served for many years on the Board of Managers of the Walker Missionary Home in Auburndale, Massachusetts.

OBSERVATIONS
OF THE MISSIONS COUNCIL MINISTER

THE first report to come in on the Postwar Emergency Program funds is from Prospect Church, Seattle, Washington, John F. Dunstan, minister.

That church has a quota of $6,000 for the three-year period, including its share of the Washington Conference special item of $100,000. The matter was presented at a Crusade Supper on October 2, and in fifteen minutes the church raised $8,135. Prospect Church sets the standard and the pace for the prospect of the Postwar Emergency Program.

The second specific report came from the First Church, Long Beach, California, Stuart L. Anderson, minister. This church set a goal of $15,000 for the special offering on World Communion Sunday. This was for the national and world-wide budget of the Postwar Emergency Program plus Southern California's special fund of $100,000. The offering on that day was $14,000, and the balance came the following week. Another notable achievement.

Early reports of action and organization which had not yet reached the solicitation stage are equally encouraging.

The Kansas State Conference, L. Merle Rymph, Superintendent, voted to accept its full quota and at the same time to reduce the percentage it retains by five per cent. The directors of the Wisconsin State Conference, Theodore A. Faville, Superintendent, voted that for this first year they will pay out of their Postwar Emergency Program receipts the national and world-wide quota before retaining any portion of the Conference percentage.

The Ohio Conference, Everett A. Babcock, Superintendent, worked out and put into effect a plan to reach every church with a specific presentation of the Postwar Emergency Program. Sixteen leading men each agreed to assume responsibility for fifteen other churches, to call upon the pastor, present the matter to him, and, if it then seems desirable, to present the matter to the official board or to the church. They attended a training conference in preparation for the task and then gave as much time as it required to do the job. Other Conferences carried on what might well be called an Every Member Canvass.

The New Hampshire State Conference, Robert G. Armstrong, Superintendent, has launched a five-year program wherein quotas are set for evangelism, church attendance, recruiting, women's work, men's work, and youth work, as well as for underwriting the Postwar Emergency Program and increasing New Hampshire finances.

These are just a few illustrations snatched from the record of plans, organization and action going on throughout the Fellowship. Superintendents, Women State Presidents, Conference committee chairmen and members, pastors, laymen and lay women and Pilgrim Fellowship youth are giving themselves with beautiful and effective devotion to the task.

Christmas, 1945, finds a national Fellowship at work "In His name and for their sake."

A. D. Stauffacher

The

Our church in Westfield, New Jersey, proves beyond a doubt that the old custom of the family pew and its accompanying values are not lost in a bustling modern age

A LONG time ago the family attended church as a unit. The junior members were "taken along" by Father and Mother.

This family attendance was a good habit, with a valuable unifying influence. Today we go as individuals, or as pairs, but too seldom as a family.

Believing that the old custom was worth reviving, and finding that announcements and requests from the pulpit were ineffective, our church school devised a plan. The fifth Sunday of the month, which occurs four times a year, was to be "Family Sunday." The old system was to be reversed by having the children bring the parents to church!

The plan was advertised in the weekly calendar, through the church school, and sometimes by a personal notice sent to every family in the parish: "Sunday will be observed as 'Family Sunday.' It is hoped that every parent will come with every child of every home. Please sit as families." Of course, we did not have a perfect response the first time, but our number increased, and we began counting attendance by families as well as by individuals.

The worship service includes a special sermon for juniors, meaning everyone under eighteen. It is most refreshing to talk to a congregation

Family Pew

By Don Ivan Patch

with a reasonably worthwhile sprinkling of young folks; it had been embarrassing to preach "junior sermons" to ten boys and girls. The sermon for the adults deals with home life and home relationships, coöperation in the home and other similar subjects.

One Sunday we used as an illustration a much publicized story from a New York newspaper of one of those impossible and tragic marriages that ended in a murder. It clearly demonstrated how failure faces all who lack the essentials of love in married life. We heard some rather sharp criticisms on this from adult members of the congregation. But the juniors listened intently. Of course, they, too, had read the story in detail, and we hope that we gave them a better understanding as to why the story ended tragically.

After the service, a pot-luck dinner is served at the rear of the parish house. When weather is bad, we go inside. Each family brings a single dish serving four persons for each member of the family in attendance; a family of three would bring a dish serving twelve persons. Hot dishes are kept warm in the church kitchen during the service. No agreement is made as to what each family shall bring, but there is always enough for everyone.

Dinner is followed by an hour of fellowship. Well over two-thirds of the congregation is usually there. This hour is a splendid chance to introduce new members to the old timers. There is singing, impromptu games, and plans are discussed.

An indirect aid to the success of our plan is the new custom of holding the church school worship service in the church itself on the first Sunday of each month. The church school members have a new attitude toward the church building and toward worship there. They feel at home now.

The actual result is an increase in church school attendance on all Sundays, as well as in "family attendance." We have succeeded in our objective of having the parents "brought to church."

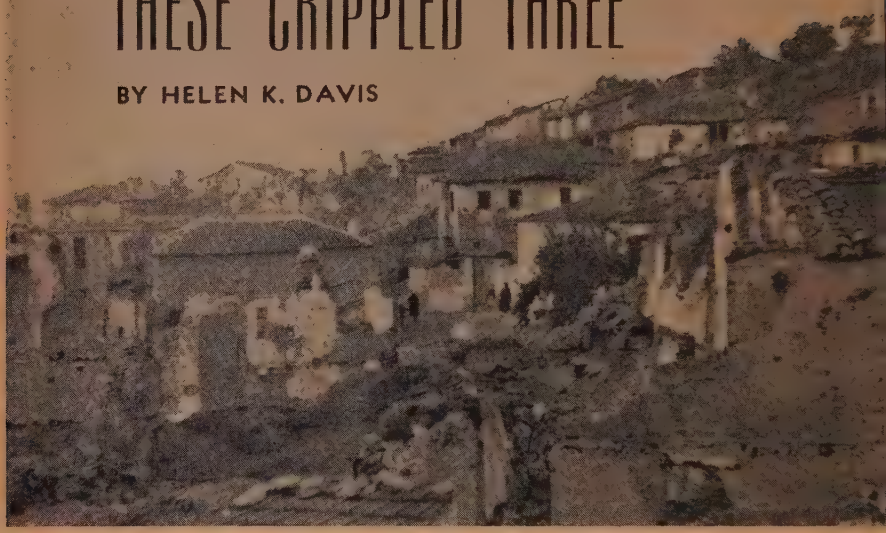
Mr. Patch is minister of our First Congregational Church of Westfield, New Jersey.

Illustrations by courtesy of The Curtis Publishing Company and "The Saturday Evening Post."

THIS IS ALL THAT IS LEFT OF A PROUD GREEK FAMILY:

THESE CRIPPLED THREE

BY HELEN K. DAVIS



It is Christmas Eve. A little town on the slope of a high hill in Greece lifts ragged walls, like broken teeth, toward the Mediterranean stars.

Any villager lined with age, or pink-cheeked in childhood, can tell you the story. It was the German engineer who came once a week to chlorinate the water. The people had nothing against him personally since his work was necessary to the health of the village. Moreover, everyone knew that for every German soldier killed 100 Greek hostages would be executed, and for every German officer killed a village would be destroyed.

Despite these threats, a guerrilla band ambushed and killed the engineer. Then the Germans came to take revenge. Seventy villagers, among them many women and small children, were forced into the communal bake ovens and burned alive. One hundred and sixty people were killed in the streets, and the village was set afire. The people who survived screamed and wept and gathered their broken families in crowded barracks, in caves dug in the hills, in crude shelters set in among the ruins, and settled down to wait out the hunger, the discomfort and the long, long occupation.

This is the village's past. But this is the present; war is over. U.N.R.R.A. shipped food all summer. Private relief agencies sent welfare workers, doctors, nurses, dietitians. Millions of garments

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Mrs. Davis is a member of the staff of the Committee for War Victims and Reconstruction.

Can you enjoy Christmas in your home until you have shared with such as these?

Contribute to C.W.V.R., 289 Fourth Avenue, New York 10, New York

were baled and shipped. Surely the people live again?

Let us visit the home of Gerrasimos Katsenos—there where the smoke pours from that tottering chimney. A corner of what was once the kitchen has been covered with a makeshift roof. In one corner the father and his two sons have built a crude fireplace. Behind the ruins in a communal courtyard is the toilet, shared with five other families.

Over there against the kitchen wall is the one bed. Apostle Katsenos

lies there and stares ceaselessly at the pitifully constructed roof. He moans and twists his head from side to side. He was the worst victim of the sickness in the village. If they had known it was poisoning from the peas it could have been stopped sooner. But when so many are hungry, even a flour made of bad peas is better than nothing. And there was no doctor to prescribe for spastic spinal paralysis.

Yiannis, the younger brother, has crawled in beside him and covered his head to still the shivering that is part chill and part spastic reaction.

This is all that is left of a proud family: these crippled three. Gerrasimos is tortured by regret that he had not foreseen the tragedy that was to strike his village. Helene, his wife, had been in the market place when the Germans came. He was head of the family. He should have protected his own.

Gerrasimos has already spilled soup on the front of the one heavy coat he was allotted in the summer distribution. He curses his jerky movements and the cold mountain nights, for now he and his sons must wear the relief clothing that was saved for Sunday best. The ragged remnants of their own clothing are little protection against the icy dampness that settles in through the cracks and up from the earthen floor. Apostle's short coat is cut into strips and bound about the sons' feet for shoes. No shoes reached the village in the summer distribution, and the shops have not sold any since before the occupation.

Gerrasimos carries the fried cakes to the bed and breaks off small pieces to feed Apostle. Yiannis drinks the little soup he can manage to steady to his mouth. The frugal fire in the stove shifts, and for a moment the kitchen is lifted out of its gloom and lighted to the farthest ugly corner.

It is Christmas Eve, 1945. Surely the people live again! But do they? Their tears have dried, but hope has dried up, too, and the lethargy and passivity that follows too much anguish has settled in upon them.

"Relief and rehabilitation" are cold, overworked words. But Gerrasimos Katsenos and his sons are real people, whose twisted bodies can be cared for by our savings, whose twisted lives can be given new direction by our gifts.

"Relief" becomes a living word when a worker writes: "In the village, our doctors examined ninety-seven cases and know of at least ten more they did not see. In the home of Yiannis Katsenos, the father and two sons had varying degrees of paralysis. I am arranging for a brace for Yiannis, and will take Vera Nikolopoulou to visit the family. Vera was a dancer, and lost her leg when the building where she was entertaining was attacked during the December revolution. She is wonderful with people, will sing and tell stories to the children. I have thought she might be able to pull the older son out of his depression. . . ."

"Rehabilitation" becomes a living word when a worker writes: "Does Anatolia College have a tremendous waiting list for next year? And are all the scholarships spoken for?

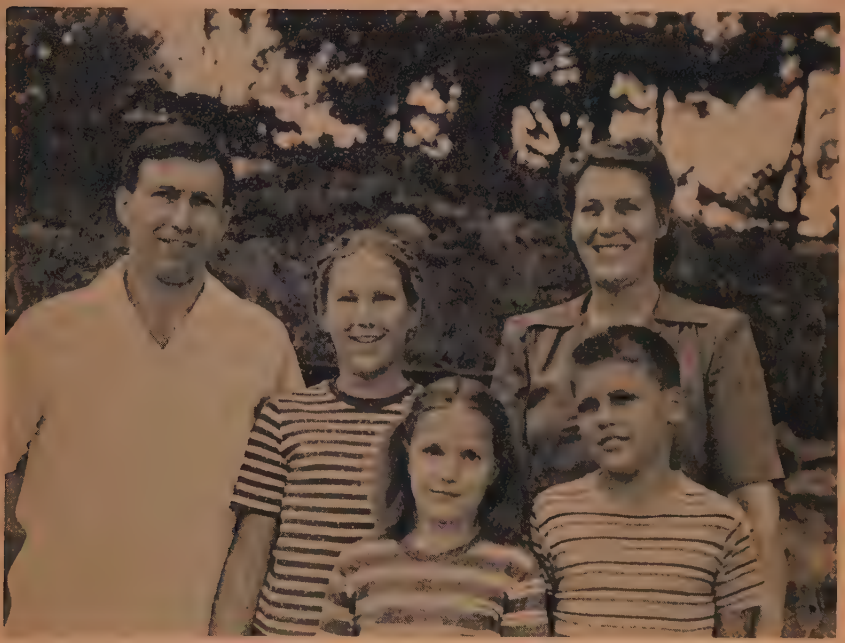
"Yiannis Katsenos has appealed to me as the sort of person who would develop with the right chance into the sort of person Greece needs. He is crippled, but we have talked with him a number of times, and have liked his courage and intelligence. . . ."

Will it be a love-inspired, dream-woven Christmas Eve, just in your own snug, hearth-warmed home? Or will you share your Christmas until it reaches the shabby, littered, vermin-ridden kitchen where two boys lie watching the feeble shadows lick the wall in a ruined town in Greece?

FROM A
JAPANESE PRISON

. . . back to America for a brief rest before returning to the Philippines. The story of one mission family.

By Bessie P. Erb



I had lunch with the Tong family the other day. The food alone was an unforgettable experience, for Mrs. Tong is an exceptionally fine cook. But getting acquainted with the family in their home was a real joy. The Tongs have found the meaning of life, and they show it in their happy family circle.

Mr. and Mrs. Tong have been missionaries to the Philippines since 1931. Their three children, Eloise, Curtis and Annarae, were born there. Their home was in the city of Davao on the island of Mindanao, the area for which our Congregational Christian churches are responsible.

The Protestant Church of Mindanao is called the United Evangelical Church and is divided into four Conferences, each with a Filipino moderator and a missionary advisor. Before the war Mr. Tong was advisor to the Southern Mindanao District with headquarters at Davao, and to the Cotabato District with its string

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Mrs. Erb is Resource Secretary for the Missions Council.

of churches running through the center of the fertile Cotabato plain which not many years ago was a dense jungle.

On foot, by boat and by auto, Mr. Tong traveled up and down the country, often with Mrs. Tong at his side. With Bibles and hymnals, picture charts and sometimes a little organ, they preached to the people. They consulted with the ministers, the evangelists and moderators. They conducted vacation church schools, training classes for teachers and young people's conferences. They gave farmers good advice and helped mothers with their problems.

The Tongs were equally helpful in and around the city of Davao. Here their home was the center of our missionary work. From it radiated the greatest service that a missionary can perform, for as the Filipinos came and went, they saw a Christian family living its message day by day. Wholesome love, deep loyalty, mutual respect, unselfish sharing are lessons all Christian families must learn. It was easier for those Filipinos who had the example of the Tong family.

All over the southern part of the island of Mindanao are little chapels and substantial churches which the Tongs have helped to build. Tiny Christian cottages and larger Christian homes showed their influence. And many men and women were trying to live better lives because the Tongs had shown them the way.

Then the war came. The chapels and churches and homes were destroyed and the faithful Christians were scattered. Mrs. Tong and the children went to Baguio, near Manila, where they were promptly interned. For two years and three months, Mr. Tong, interned in Davao, was separated from his family.

Later the Tongs were united in the internment camp in Baguio and were finally removed to Bilibid Prison in Manila. The emotion that creeps into their voices makes your throat tighten as they tell how Mr. Tong, climbing to the rafters of their prison room, was among the first to see the American tanks in Manila.

The internment experience left a lasting impression on the whole family. Everything means more to them now. Eloise, enrolled in junior high school, notices the wastefulness of American boys and girls and their lack of concentration. She learned to concentrate the hard way, surrounded by sounds of bombing, thousands of airplanes, and by the many distractions that people huddled together in internment can create.

Curtis (Curt for short), avid stamp collector and baseball fan, still asks considerately, "Are they rationed?" before taking a second sweet roll.

Annarae conscientiously eats her salads. "I want to finish this," she says, "because it has D and C, hasn't it?"

Now that the war is over, the Tongs are badly needed by their friends on Mindanao. What are their plans for returning? Not long ago, all our missionaries from the Philippines met around the fireplace of the Tong home to discuss just this. The outcome of the meeting is that the Tongs are again going to be separated for two years. But this time it is of their own choosing. Since their home in the Philippines is destroyed, Mrs. Tong and the children will remain in America while Mr. Tong goes back to Mindanao to help in the work of reconstruction.

The Philippines are seminal centers of the Christian way of life in the Pacific—and our spiritual obligation is clear. We must give Christian aid and fellowship to these people and churches whose lives have been uprooted and torn from their moorings by the war. Walter Tong's ministry in the Philippines is a significant part of our denominational Postwar Emergency Program, calling for your devotion and support.

WATCHING FOR THE POSTMAN

By Frank J. Scribner

You know what it is to watch for the postman! You know the mingled expectation and anxiety when a long-expected letter is overdue, and the time for the postman's daily call approaches. You know the thrill of being handed the letter you have been waiting for—the disappointment of finding that it has not come.

But suppose that you were old. Mail isn't so frequent when you are past seventy. John Scotford tells of one retired minister who greatly regretted the change of the old *Congregationalist* from a weekly to a monthly, because the weekly meant at least one call each week from the postman. As letters grow fewer, they are the more eagerly awaited.

And suppose that beside being old, you were down to your last dollar—and that the postman might bring a letter with a check. I have been looking over some of the letters that have come from our pensioners in response to Christmas gifts in past years. Here are a few typical sentences from them. "Yesterday there was just fifty cents in my bag." . . . "When the Christmas check came

my purse contained just thirty-two cents." . . . "What joy your Christmas check brought us. We had been eagerly waiting for it. And how we needed it! We had just seventy-five cents left." . . . "The Christmas check was received very gratefully. Otherwise I would have had just ten cents for my Christmas dinner." Think what it meant to such people to watch for the postman.

They will be watching again as Christmas approaches—nearly seven hundred retired Congregational Christian ministers and widows of ministers. For many years your generosity has made it possible for the Ministerial Relief Division to send them a gift at Christmastime. They are confident that the gift will come again this year. They do not know what its amount will be—nor do we.

The regular pension grants made by the Ministerial Relief Division are pitifully small. Rarely do they exceed four hundred dollars a year, and in the great majority of cases they are much smaller. At best they cover life's bare necessities. It is a blessed thing to be able to send a little extra money that may add

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Dr. Scribner is General Secretary of the Ministerial Relief Division of our Board of Home Missions.

Donors write:

"No other cause to which I contribute gives me greater joy than giving to this Fund. Although for next Christmas I shall have retired on half pay from my position as librarian, I hope each year of my life to give something to the Fund."

* * *

"Few things that I do in the course of the whole year give me as much satisfaction and lasting pleasure as my annual gift to the Christmas Fund."

a bit of modest luxury to the minimum requirements of food, clothing and shelter.

I particularly cherish a letter that came not long ago from the daughter of two veterans of the cross who have now passed to their reward. It told of a Christmas when a letter came from the Christmas Fund, then of a visit to the store and the return home of the husband with a parcel for his wife. It was a bottle of violet perfume, recalling memories of days long past. The daughter adds, "Such a small portion of the check went for the tiny bottle of memories, but that Christmas gift of love was made possible by the love of those who send the gifts to the Fund."

Not all the Christmas checks go for things as poetic as that. Letters tell of shoes, of coal, of new glasses, of fruit added to one's diet, of dental work, of vitamin capsules. One of the most touching letters in response to last year's Christmas gifts told of a bill at the grocery store. "This worried me," our friend writes, "for one night I was taken ill and thought my time had come. I earnestly prayed the Lord to spare my life until I could pay my debt. He did, and the check came early enough so I could send it to the bank and pay the store-keeper before Christmas."

With the background of such needs our pensioners watch for the postman. We know that you will see to it that they will not be disappointed.

Gifts may be sent to the Christmas Fund, Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y. Checks may be made payable to The Christmas Fund.

TEN-YEAR UNIT PLAN GOAL IN

TWO YEARS

THAT'S THE "BELOIT FIRST" RECORD

By ELIZABETH H. and DONALD H. FRAZIER

CHURCHES that have not begun to meet their share in the Unit Plan may take heart from the experience of First Congregational Church in Beloit, Wisconsin.

Beloit started late. But then it reached its ten-year goal in two years. Here is the story of a minister, a church board and individual laymen thinking and working together in a statesmanlike manner.

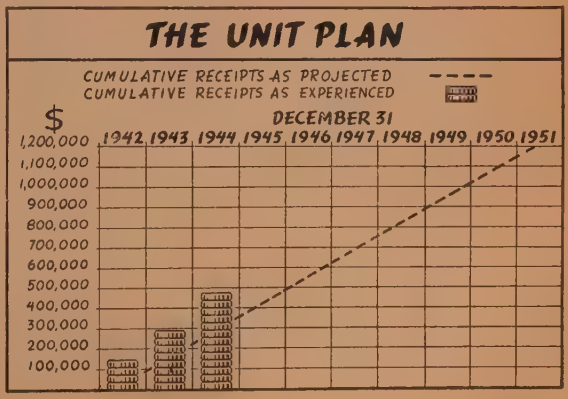
Beloit's minister and executive board thought this matter of the Unit Plan through together. It was discussed from every angle. The Unit Plan's relationship to the Debt of Honor was fully appreciated. On this score, Beloit could have presented reasons for dismissing the Unit Plan, for it had done its share and more on the Debt of Honor. However, like many another church, Beloit decided to go the second mile.

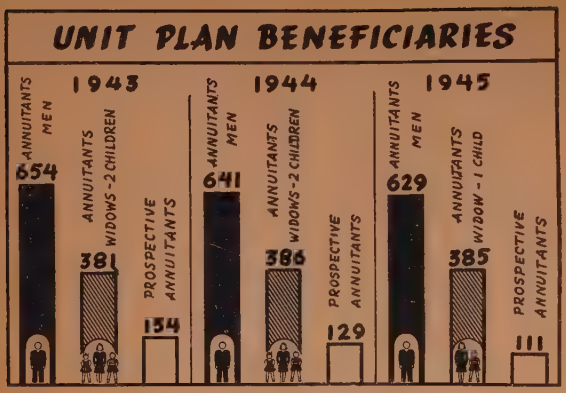
As a result of this first meeting, all the leaders of the church thoroughly understood the problem which the Unit Plan seeks to solve.

Our churches have made a promise to certain laborers in their vineyards: their ministers. Now these churches are called upon to fulfil the conditions such a promise always involves. No Congregational Christian church is free from this obligation until all are free.

Christian concern for the old age of our pastors led to the founding of the Annuity Fund. It was a pioneering venture. When it was instituted, neither business nor government had a widespread concern for old age security. To fail to bolster the Annuity Fund in its efforts to assure ministers retired under the Original Plan of their full annuities would be evidence of insensitivity on our part. Our church in Beloit shares this view. It is the view of large-hearted ministers and laymen throughout our Fellowship.

Having understood the issue and concluded that its obligation to the





older ministers still existed, the Beloit church next considered how it might secure the amount which its Association had suggested as its share: $300 yearly for ten years, or $3,000.

Members of the executive board felt that it was not the time for "another appeal," or at least not a public appeal. The members of that church had always given generously to the apportionment and the executive board was anxious that no one should feel harried by repeated calls for money.

Nevertheless, everyone wanted to do something about the Unit Plan. Thus it came about that the decision was made to have one layman make the solicitations each year for the Unit Plan. It seemed to be a good idea. Yet a year went by and nothing was done.

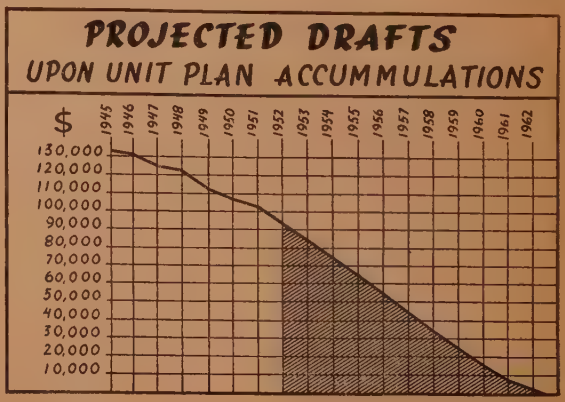
By the end of the second year the first year's quota was at hand. The layman in charge had managed his assignment well.

Then a member of the committee had a brainstorm. "Why," argued the layman in charge of the third year's quota, "should we not clear up the remaining $2,700 this year?" Why not, indeed? There appeared no good reason for not trying, and all kinds of good reasons for going ahead. Doubtless, the chief reason for accepting the idea was the presence of a layman with sparkling imagination and plenty of energy.

Well, to put a quantity of time and hard work into one sentence, at the end of the third year for the Unit Plan, First Church of Beloit reached its ten-year goal.

This gift of $3,000 means that thirty veteran annuitants are assured of their full annuity for one year. This church has done its share; in the over-all picture, it has done more than its share. If these thirty elderly ministers are to continue to receive their full annuities, other churches will have to pick up the load.

"My only suggestion," writes the minister of our Beloit church, "is that ministers find laymen who will take the matter seriously and get the job done. I would like to emphasize, however, that I think little will



happen unless the minister himself takes the plan to heart."

This suggestion and this emphasis are equally sound. They lead one to urge that, if the reader is a minister, he set out on a hunt for laymen; or, if the reader is a layman, let him prod his minister in a friendly but searching manner. The sooner this matter is cleared up the sooner will Congregational Christian churches be free in conscience to attack the issues of these days in which we live.

Mr. and Mrs. Frazier were formerly associated with our church in Shelton, Connecticut, and are now with the Union Church, Proctor, Vermont.

This is the fourth article in the series, "How Our Churches Live," by these authors.

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Particular attention is called to the shaded portion of this graph following the line representing the year 1952. This represents the years after the Unit Plan is completed, during which the Original Plan must draw upon accumulations from Unit Plan receipts not required during the active years of the Plan.

We are sometimes asked why, when the needs of the Original Plan are decreasing year by year, the Unit Plan still retains its goal of $120,000. This graph supplies the answer. The Unit Plan endeavors not only to meet Original Plan needs from 1942–51 inclusive, but to meet the projected needs of the Original Plan until these are reduced to the point where they can be met out of apportionment receipts plus annual appropriations from the Boards and Conferences.

Unit Plan receipts in themselves will not be sufficient to meet this need, but the Special Reserve created by the Boards and Conferences by their action in 1943, plus the accumulated balance from Unit Plan receipts, will be sufficient according to conservative projections.

Dr. Shafer, Dr. Horton and Dr. Van Kirk, three members of the deputation to Japan

Dr. Horton Heads Deputation to Japan

By Mary M. Lago

FOUR leading Protestant churchmen are now in Japan, conferring with Japanese Christians as "a first step toward reëstablishing unity among Christians of the East and West."

The deputation is concerned with the common tasks of the Japanese and American churches and will study relief and reconstruction needs of the churches in Japan.

Heading the delegation is Dr. Douglas Horton, Minister of the General Council of our Congregational Christian Churches.

Other members are Methodist Bishop James C. Baker of Los Angeles, chairman of the International Missionary Council; Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches; and Dr. Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America.

President Truman, in a letter to Dr. Horton, approved the mission, saying that "if Japan is to evolve into a peaceful nation, with an international as against a nationalistic outlook, she must understand and appreciate the religious forces of the world." General MacArthur has also approved the trip.

Dr. Horton states that the deputation is a sequel to the conference of Japanese and American Christians at Riverside, California in 1941. At that time it was agreed that representatives of American churches should return the visit of the Japanese Christians, but the war intervened, and plans had to be postponed. The visit of the present deputation marks a long-awaited day.

Mrs. Lago is a member of the "Herald" staff.

HOMELAND HIGHLIGHTS

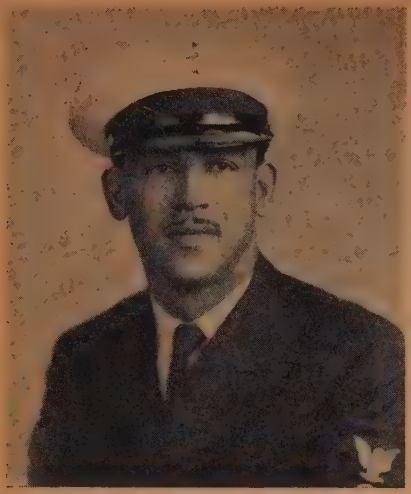
BY IONE CATTON

"AND THIS SHALL BE THE SIGN"

It was odd, singing Christmas carols in October! But why not? Singing as you work is a happy idea and "Joy to the World" is true the year around. It was fun, and an excellent teaching-learning project, for one of our Long Island families to send one of their church's Christmas packages to a Christian family across the sea. First came choosing the gift—a bit of candy for the Christmas dinner; sewing materials for a mother; a warm baby sweater and a stuffed calico lamb; crayons, paper and marbles for older children; towels and toothbrushes for everybody. And it was such fun wondering who would receive this "sign" of Christian friendliness. Would it be a Dutch family, or a little home in Greece or in the mountains of Norway? Finding these places on the family globe showed how far peace and goodwill can reach. It took the whole family to get the box ready—planning, choosing, buying, packing, making out the label to the Church Committee on Overseas Relief and Reconstruction at 297 Fourth Avenue in New York City. With so many churches sending packages to this office, "there will be thousands of signs of love and goodwill going around the world."

THEY REALLY MEAN "WORKSHOP"

South Dakota actually got more done at the Yankton Summer Workshop—one week long—than many of us would accomplish in a month. This was an opportunity for church school leaders to learn by practice, with boys and girls present, how to use the teaching materials at hand and how to be sure that learning takes place. One of the highlights was an evening Family Festival. Mrs. Homer E. Dalrymple, of Iowa, assisted. She says, "A family plays together; so, as each family entered they were given the name of a Bible family. Games, relays and musical mixers made the names come alive. Then, a family works together. So we made a newspaper, each family being assigned the composition of a part of it—editorials, want ads, headline news, and so on. (Why wouldn't any family like to send around such a paper to its absent members?) And a family sings together. We had a great time singing some of the lovely folk songs in the Pilgrim Fellowship Song Book. It was easy to go from this into the beautiful closing moments when the family worshiped together."



A.M.A. HEADLINES

Miss Ruth Morton announces the appointment of two outstanding Negro leaders as principals of A.M.A. schools:

Mr. John F. Potts, left, returns from the armed forces to the forces of education for peace. After attending our own Lincoln Academy, he was graduated summa cum laude from Benedict College, received the M.A. degree from Cornell University and did further graduate work at Harvard. During these student years, he followed as a major interest the history of our country, its philosophy of government and education, and the best methods of training youth of all races for intelligent citizenship. He has been engaged in recruiting and supervising young teachers and in writing on educational problems. He likes people and he believes in youth. We welcome him as principal of Avery Institute in Charleston, South Carolina.

Mr. Ralph Henry Martin, appointed last year as community counselor and teacher of mathematics at our Lincoln School at Marion, Alabama, has done such remarkable work that he has been made principal of the school. Somewhere, in his teaching years at Knoxville, or his personnel work with the T.V.A., or his community activities in three states, he has developed the qualities of quiet, strong leadership which gets results. Already, through his efforts, parents and other adults in the vicinity of the school are organizing for study, recreation, coöperative marketing and the improvement of conditions for Negroes in the area. Mr. Martin's idea of what a school really is would make good reading and will make even better living. We shall watch Lincoln School under his leadership with great hope and interest.

ARE THERE OTHERS?

"But I have all the complete files of *The Missionary Herald*, every single one since 1899, the year we came from England," said Mrs. Fred Gray of our Washington Conference. And then she told her story. If she were to help her minister husband with his work in the new country and the new Northwest, she must know about our church Fellowship. "He would come home from his calls and find me sitting on the floor, *Missionary Herald*s open all around me. You see, it was wonderful what one could find out. Why, I could trace things from their beginnings: the whole story of an African mission station from its very start; the birthday of any State Conference and its growth and problems and successes every year; the whole amazing story of any one of our A.M.A. schools! Or, for any one year, I could get a cross-section of our whole work from coast to coast! I can't imagine anyone throwing away a copy of *The Missionary Herald*. Why, every copy is a link in the whole story!"

ABOUT PEOPLE ABROAD

Our Shrinking World

Above is Miss Lavinia Scott, principal of Inanda Seminary, Natal, South Africa, and one of her youngest callers. One Sunday morning a young man suddenly appeared at the door of Inanda Seminary. He announced that he was Richard Thompson, a Pilgrim Fellowship member from California, serving on a merchant ship. He had used his short shore leave in Durban to come and visit Inanda. Another distinguished visitor was Captain Montgomery, a chaplain and brother of General Montgomery. Later, when a Bible examination was given at Inanda and the girls were asked what great leader had no faults recorded in the Bible, a quick-witted student answered, "General Montgomery!"

By Dorothy P. Cushing

Good News from China

"Even the air we breathe seems lighter and an invisible load has dropped from our shoulders. We are all well except for digestive upsets from too much excitement and food all of a sudden," wrote Dr. Hugh W. Hubbard after release from Weihsien internment camp in North China.

Then, in October, he and Dr. Lucius C. Porter flew to Tientsin and Peking to check on the situation. It is now expected that all the Weihsien prisoners will come to the United States as soon as transportation can be secured. Also in Peking are Miss Margaret Dow from Chengtu and Harold W. Robinson from Sian. In late October Robbins Strong and Alfred Heininger sailed for relief and rehabilitation work under the American Board for Foreign Missions in North China.

Can You Top This?

When Chaplain Corwin H. Olds attended a church service on Christmas Island in the Pacific area, he found twenty-nine out of the thirty-five men in church. "I challenge any community in America to produce as large a proportion of its men in church!" wrote the chaplain. Most of the men had their Gilbertese Bibles and hymn books—and used them. The native pastor, Mofete, conducted the service in an orderly, dignified and impressive manner. Adds the chaplain: "Although I could not understand a word he said

in his prayer and his sermon, I *could* understand the warmth of feeling and depth of sincerity. Many a seminary-trained man could take a few pointers from Mofete. Our churches' biggest missionary opportunity will follow immediately after the war. I hope they will not fail, but will fully meet the challenge."

Off to the Field

To India: Mr. and Mrs. Harold Heckman, Mrs. G. Ross Thomas, Mrs. Joseph L. Moulton, Miss Oline E. Nicholson, Miss Miriam E. Rogers, Miss Miriam D. Brown, Miss Pattie Lee Coghill and Dr. and Mrs. Albert Buckner Coe (our exchange deputation to India). To Africa: Mr. and Mrs. William R. Booth. To Turkey: Mr. and Mrs. Luther R. Fowle, Dr. and Mrs. Albert W. Dewey, Dr. and Mrs. J. Kingsley Birge, Miss Dorothy G. Blatter, Miss Eleanor V. Gants, Miss Margaret R. Blemker, Miss Angeline Ducas. To Greece: Mrs. Ernest W. Riggs, Mr. and Mrs. J. Riggs Brewster.

Home for Furlough

Miss Gertrude H. Merrill, R.N., of East Africa; Mr. and Mrs. Richard S. Webb, of Bailundo, West Africa; Dr. and Mrs. Alford Carleton of Aleppo, Syria; Mr. William S. Woolworth, Jr. of Tarsus, Turkey; Miss Edith F. Parsons of Izmir, Turkey; Mr. and Mrs. Harrison A. Maynard of Beirut, Syria; and Mr. Carl C. Compton of Thessaloniki, Greece.

That's Joe, All Right!

When Joseph L. Moulton returned to Vadala, India, early in 1945, for the second time in four years leaving Mrs. Moulton in the United States, a young seaman on the boat which carried him reported on his safe arrival, adding: "He helped the men so much . . . I feel that he helped me especially. . . . We appreciated the services he held for us." Then from a shipping firm down South came a letter saying that when it was a cloudy day and Joe Moulton walked in, it was "as if the sun had come out and everything was bright and cheerful again. . . . We all smiled." Mr. Moulton is now in Vadala and unless something very unexpected has happened, his wife, Mrs. Florence H. Moulton, is with him, or well on her way toward India.

One Hundred Years of Progress

The centenary celebration this fall of the Pasumalai Schools in India was presided over by Mr. C. Rajagopalachari, former Premier of Madras. He paid glowing tributes to the work of American missionaries in India and praised the progress of the Pasumalai High School, Trade School and Training Schools. Mr. Rajagopalachari spoke in "superlative terms of the message of Christ." The celebration began with a service of thanksgiving in the church and ended with a candlelight dedication on Sunday evening.

Immediate Return

Three army chaplains visited a group of our churches in Northern Mindanao, Philippine Islands, and came away feeling as though they had been to a revival meeting. "We returned to our home base with a new vision of the possibilities of the preaching of the gospel," wrote Chaplain Julian C. Traweek of the 533rd Engineer Boat and Shore Regiment. Everywhere they found "evidences of the wonderful work of Dr. Frank D. Laubach and Dr. Frank J. Woodward." They said that there is a need for the immediate return of our missionaries to this field. "The work in these Islands has great possibilities for the future," was the studied opinion of the three chaplains.

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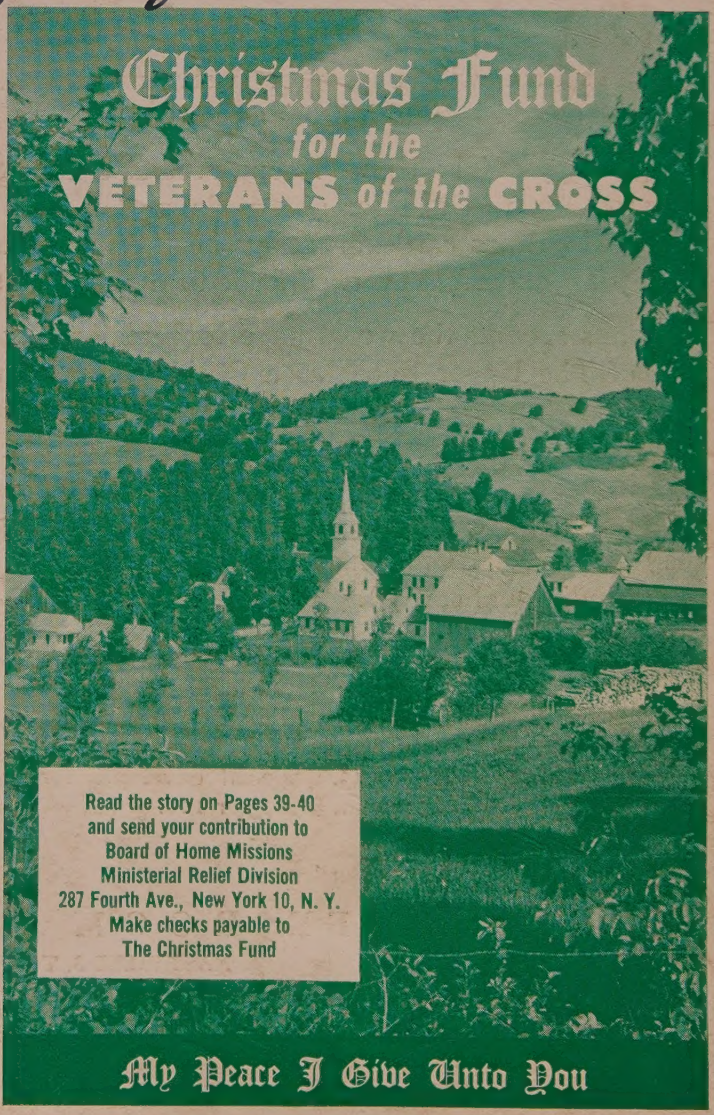
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